



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

boycott of a self-willed power might, if the world were united, avail as effectively as war to reduce it to reason. That is true only on one condition: "Before committing its offence it must be enjoying profitable economic intimacy with its neighbors, instead of moving toward the conception of national economic independence." This implies at least "most favored nation treatment" toward all members of the league. "No league of peace can be formed until the idea of 'the war after the war' is definitely negated."

Mr. Brailsford ends his book with a detailed discussion of the requirements of a working constitution for the league. Of all its interesting provisions the one most interesting is that for "the representation of peoples." If it is only a league of governments the nations will not be brought into touch. Probably the only way out is to adopt a system of representation in the great council of the league which will give play not merely to national interests but to opinions that cut across the lines of nationality. The council would come to represent, not a mere compromise between states, but the real opinion of the population of Europe, provided its members were elected as liberals, conservatives, and socialists. Let each five millions of population represented in a national parliament send a delegate to the international parliament—or twice that ratio as might be determined. Let England's nine be chosen, not to represent a single majority party in England, but by a system of proportional representation so as to reflect the balance of English parties and opinions. In time votes of the council would come to be looked upon, not as victories for this or that nation, but for the ideas that are to organize the united and co-operating world.

If we fail to organize for enduring peace "we have failed in the only aim that could compensate the world for these years of heroism and misery, of endurance and slaughter. The settlement of the war and the creation of the league are not two separate problems. They are a single organic problem. The league cannot be based on a settlement that merely registers the claims of successful force." The settlement of the war must be the preparation for the league.

E. C. HAYES

UNIVERSITY OF ILLINOIS

---

*A Soldier's Confidences with God.* By GIOSIU BORSI. New York: P. J. Kennedy & Sons, 1918. Pp. xxii+362. \$1.00.

This volume consists of meditations by a lieutenant in the Italian army. He was killed in action on November 10, 1915. The volume

has the quality and atmosphere of the classical tradition of Roman Catholic piety. Lieutenant Borsi, after a youth of ease and literary interests, turned to the religion in which he had been confirmed and produced these meditations as his experience of the war deepened. In addition to the characteristic notes of renunciation, distrust of learning, wealth, and sensuous pleasure, there are expressions of the patriotism and struggles of an enthusiastic patriot and soldier. The writings are mystical and yet marked by a frank and fervent attempt to come to terms with a mode of life quite remote from the cloister. In the pages which deal with his reflections upon the war there is the sense of tragedy over the loss and conflict involved, but there is also an intense faith in the ideal and spiritual significance of it all. He exclaims, "How guilty a world must be in which this terrible law of death and blood must still prevail. Into what an abyss of abjection have we fallen!" The author craves the boon of death upon the battlefield and looks forward to it as the crown of his short but intense life. In a letter to his mother just before the end he cries, "I am not to be mourned but envied."

The book is an expression of vivid and sincere efforts on the part of a cultivated and sincere soul to express the moods produced by the great events of the war. If one is able to read the book as a human document, overlooking at times the conventional religious phrases, it will furnish a vivid and appealing example of human nature wrestling with the great problems created in this world-war. The fact that the book has already had an extensive circulation in the author's country and is now translated for a wider circle of readers indicates the strength of its appeal and the quality of its literary finish.

E. S. AMES

UNIVERSITY OF CHICAGO

---

*The Polish Peasant in Europe and America.* By WILLIAM I. THOMAS and FLORIAN 'ZNANIECKI. Boston: Richard G. Badger, 1918. Vol. I. Pp. xi+526. Vol. II. Pp. vi+589. \$10.00.

These volumes are the first of a series of five devoted to a study of the Polish peasant, or rather utilizing the Polish peasant as a means for developing a certain method of studying sociological problems. This method is explained in the Methodological Note which occupies the first 86 pages of the first volume; briefly stated, it consists in the application of a rational technique to the working out of social problems the solution of which is essential to human welfare and progress. As the